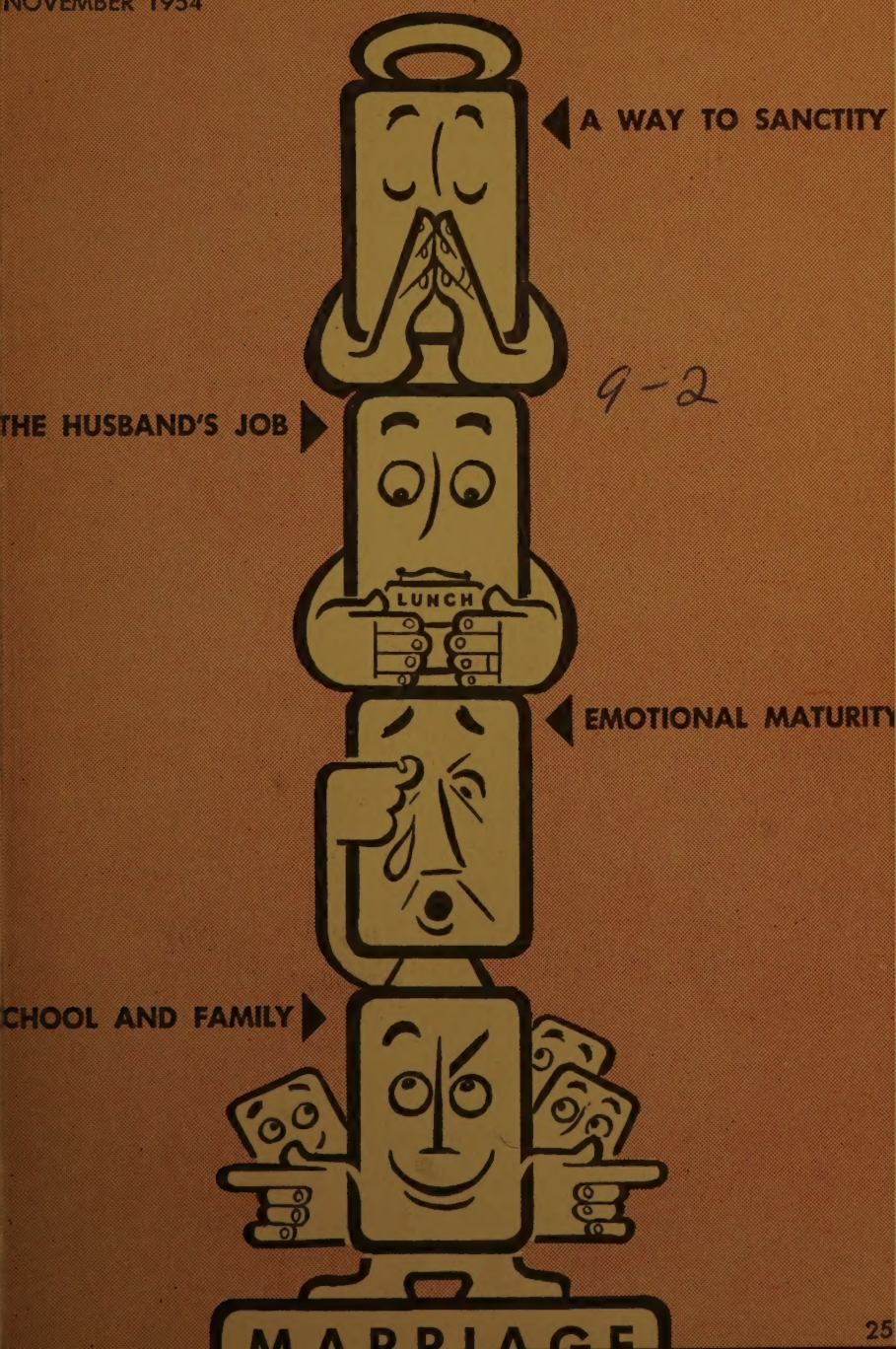


# INTEGRITY

NOVEMBER 1954



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Integrity is published by lay Catholics and devoted  
to the integration of religion and life for our times.

Published monthly by Integrity Publishing Co., Inc., 157 East 38th Street, New York 16, N. Y., MU-5-8125. Edited by Dorothy Dohen. Re-entered as Second Class Matter May 11, 1950 at the Post Office in New York, N. Y. under the Act of March 3, 1879. All single copies 25¢ each; yearly subscription: Domestic \$3.00, Canadian \$3.50, Foreign \$4.00.



## Editorial

THERE is never enough said, it seems, on marriage and family life. People are always looking, looking, for ways to improve their own family life, to make their marriage happier, to assure themselves that their children will turn out all right. This is as true, it seems safe to say, of parents interested in turning out "good pagans" as of those interested in bringing up "strong and perfect Christians."

One reason that there is always room for articles on the subject is that while marriage is the most natural thing in the world, and family life the most obviously basic social setting, human relations are always complex. Any simple formula for successful family life is usually deceptively easy and not a little misleading. This is true, as a parent pointed out recently, even of the beautiful slogan "The family that prays together stays together." Prayer is indispensable for happy, holy family life, but formal prayer *alone* won't keep a family together. Parents may teach children prayers and lead them in prayer (as indeed they should) but their children's deepest reaction to God and the spiritual life will be the result of what the parents *are*. The whole spirituality of St. Therese, for example, based as it was on the fatherhood of God, had its genesis in her own relationship with her father. She knew the love of God first in her father's love for her.

A child's earliest intuitions that his parents love each other, that they are happy together, that they are happy that he is their child, are of the utmost importance not only for his natural happiness, his healthy emotional and social development, but also for his normal spiritual growth. The Christian family is called "a little Church," and it is in the family where the child must see—years before he can learn formal doctrine—that his mother loves his father as Christ, that his father loves and cares for the mother and is ready to give his life for her. This lesson of love is taught in the family, but never with words.

THE EDITOR

# *Emotional Preparation for Marriage*

by DOM GREGORY STEVENS

*Why do the marriages of many Catholic couples end in failure? Is the answer an inadequate preparation for love?*

MARRIAGE is not a part of life, set off and isolated, reserved for certain times and places; it is a way of life, a vocation, involving a grasp on life, an attitude to life which is whole and comprehensive. Matrimony we cannot see as one of the tasks of man, as a special activity, performed as we perform a job or pursue as a professional career. It is a real vocation, bringing into play all human resources, influencing and molding all activity, and offering the possibility of a direct union with God for those who live it in its fullness. Marriage affects the whole person, and is a way by which a human being can find his life, grow, realize himself, attain happiness and eternal beatitude. Success in married life is equivalent to success in life itself, and is thus far more inclusive than success in business, in studies, or in some other particular field of activity. To be prepared for marriage, then, will mean to be prepared for the whole of life.

In the midst of a secularist society and in an age which tends to break human life into sections and compartments, Catholics can easily lose this comprehensive view of marriage. This vision of life as a whole, this basic human orientation that a Catholic should possess, is easily obscured. Marriage does not mean a mere permanent partnership in life, much less is it a temporary state of mutual self-indulgence. It is a life in common, lasting, intimate, complete; a real sharing together of all that life implies. It includes the physical sharing of bodily pleasures, the closer sharing



of feelings, the intimate sharing in ideals and higher interests—in a word, it is a life based on love, demanding the fullest development of that love which makes one person of two and is fruitful and creative in the family. Christian marriage allows this intimacy of love to be yet more real, richer and more creative, for human love is strengthened by sacramental grace and reflects that love which Christ has for His Church.

The married person is meant to fulfill his or her human destiny, to prepare for eternity in the marital life itself. All the theological and canonical doctrines and regulations on marriage have the common purpose of preserving this way of life; the permanency of the marriage bond is meant to provide for the full fruition of love and to allow for the establishment of the family. Any interference with this fruition is a moral evil because it does not allow for a full development of love. The theologian emphasizes the sacramental character of matrimony in order to point out that the fullness of human love is not possible without the love of Christ and the strength and elevation of His grace.

**Why unhappy marriages?** The Catholic who is about to marry is instructed in these teachings and should see them in their true light. Yet how does it happen that so many Catholic marriages end in failure? And by failure we refer not only to the extreme cases of attempted divorce, separation or dissolution, but also to the unhappy, strife-ridden marriages that make the growth of a real family life well-nigh impossible. Surely we may blame this unfortunate situation on a variety of causes. We recognize the effect of environment, of the un-Christian and even unnatural views of marriage so common in our country; we see the social and economic factors which may contribute to marital unhappiness; we notice the impact on Catholics of the great tendency to seek pleasures exclusively and to look for satisfaction outside the home.

It would be foolish to attempt to discuss here all such weakening influences, or to point out a full program of preparation for marriage which would seek to meet all these problems. We shall confine ourselves to suggestions along two lines, both of which are united in their common relation to love—the basis of marriage. It may seem strange that we feel it necessary to speak of a preparation for love, because love is so elemental, so basic a part of human life that one may believe man can naturally love properly

without guidance. We know only too well, however, that true love is a prize to be acquired only by one who sees what love is and is fully willing to strive for it.

**Love demands maturity.** Marriage, a union of love between two persons, demands a love that is not merely sentimental, nor lustful, nor self-centered, nor possessive nor domineering, but rather a love which is profound, spiritual and fully personal. The true good of the one loved is desired as a value in itself, and there is a readiness to sacrifice self for the other. It is true that marriage, in the eyes of the Church, is a contract between two individuals and is thus in the domain of justice, so that each partner has certain definite, legal rights and obligations with regard to the other and to the offspring of their union. However, we naturally see the marriage contract as surpassing mere justice and rights and implying a mutual love, so noble and genuine that it is compared to the love Christ has for His Church.

If then we think of love when we consider marriage, we should think of a preparation for love, just as we think of a financial, social, intellectual and doctrinal preparation. Unfortunately we don't realize that the prospects for a happy marriage are immeasurably strengthened when both prospective partners are sufficiently mature personally and emotionally to be able to enter into a life-long union of love.

The entire union of marriage, of body, mind, heart and will is elevated in Catholic marriage by the dignity of the Sacrament. Supernatural grace, though, always demands the fullest human co-operation as a basis for its own operation. Thus the Church requires long years of preparation for the priesthood so that the grace of the Sacrament will work on a rich and solid natural foundation. The graces of the Sacrament of Matrimony in like manner call for the work of the fullest human energies, and this Sacrament will find its fullest expression, normally, where there are fewer natural obstacles in its way.

**Emotional disturbances.** It is interesting to note that a recent sociological study of 7,000 broken marriages (conducted by Rev. John L. Thomas, S.J., *St. Joseph's Magazine*, April, 1954) gives nine common causes of break-up, the first four of which are directly based on emotional problems: drinking, adultery, irresponsibility of husband or wife, incompatibility of temperament. Drinking and adultery are to be seen as the forms of behavior a



married person may well take as an escape from an intolerable situation. Normally the married life, if based on true love, will provide the joy and satisfaction that every person needs and is entitled to. When the legitimate needs are not satisfied, there is a natural tendency to seek them outside normal channels. However, a great many persons have emotional needs which are themselves disordered and seek improper gratification. When one or both of the partners in marriage is troubled by deep-seated, often unconscious tendencies which are abnormal, there is bound to be difficulty, for it is not possible to satisfy such drives by the normal pleasures and activities of married life.

In such cases one must look to the very early years of the person's life—years in which emotional patterns are set—as the root of the present problem. The ordinary strains and difficulties of married life are sufficient to show clearly any such basic personality disturbance. The very intimacy and permanence of marital life call for the best in man, and are trying in many ways even for the well-balanced man or woman. In the emotionally disturbed such contact with real problems can be occasions of serious trouble. The ability to love fully and maturely is the first principle of sanity, and the great natural bulwark of married life. When this is weak, or even absent and completely distorted, problems are bound to result.

**Integrating the aspects of love.** Let us then consider human love. It is a love of the whole person, and thus a love which is not merely based on intellectual considerations but one warmed and strengthened by the love of the emotions. It is a love which is emotional in part, precisely because it is human. Human love in its expression involves physical acts which are accompanied by sensations or feelings, so that love has an emotional, affective aspect. It has also a spiritual and rational component. A complete view of human love must take into consideration all these aspects—physical and physiological, emotional and spiritual. The emotional without the rational would be mere pleasure-seeking, and the rational without the emotional is sterile and cold; either without the other is not fully human.

The integration of these various aspects of love is a sign of the well-balanced and mature human personality. It is this integration that is needed in order to make of married love the permanent, cohesive force, the delight and strength that it should be.

Unfortunately such maturity is not an automatic result of becoming older, nor is it an inevitable consequence of entering into matrimony. By the time two young people are preparing for marriage however, they have already well-determined personalities, which may be quite immature, chaotic and deficient even for their chronological age. The ability to love truly may be weak, or disturbed as the result of emotions disorganized in themselves and not properly under the control of the will.

**Abnormal emotional development.** This confusion of emotional development has many aspects, but a few of basic importance may be mentioned here. First of all, with regard to love itself, there may be a lack of association between the functions of bodily life and the pleasures naturally accompanying these functions. The emotions center upon pleasure, and are evoked in and by the various essential physical functions; yet the natural linking of pleasure and function—in eating, sexual life, and so on—may be interrupted so that the feeling of pleasure alone is sought, and the function becomes repugnant or unpleasant. Excessive satisfaction of bodily needs in childhood may lead to a very strong, pervasive seeking of mere personal satisfaction in all human relations. The lack of proper stimulation and gratification in early years may lead to the blunting and weakening of the basic natural desire for pleasure. Thus one who is contemplating marriage should manifest in his or her emotional organization a proper, normal desire for the directly sexual and more general emotional aspects of married life. Excessive desire for sexual pleasure, or, on the other hand, a real fear and dread or disgust with normal sexual life are indications of distorted emotional organization. Likewise the abnormal centering of emotional pleasure on non-sexual bodily pleasures or functions, as also the various forms of abnormality in the sexual life itself, are further signs of a disturbed personality. Tendencies along the lines just described, which are clearly excessive and beyond the normal, should be pointed out to those thinking of marriage as evidence of an emotional situation which may well lead to a real inability to carry out the marital functions.

The presence in man, too, of emotions of aggression and hatred must be remembered. It is quite possible that in the course of development a child's hostility will grow far beyond the normal, or again, may be so restricted as not to allow the regular expression of real determination. Again there are two extremes of excess and



defect, either one of which may lead to serious difficulties. In fact, the two basic emotions of love and hatred may become so intertwined that the person loved may be at the same time an object of hidden hostility. Some are unable to love another without developing strong feelings of animosity, which may be exteriorly manifested in such a variety of ways as being over-demanding, harsh, domineering and inflexible. If one partner in marriage has such strong mixed feelings toward the other, it is easy to see how quickly their relation will be strained and will become a source of constant unhappiness.

**Causes of friction.** The common characteristic of these disturbances is their manifestation of immaturity and childishness—the mere seeking of gratification and pleasure at all costs, the sudden change from an attitude of love to one of aggression, the excessive need for protection and support. Such persons suffer from strong and deep-rooted feelings of insecurity and this leads to such defensive behavior as is manifested in severe moodiness, petulance, fear and anxiety. In this condition the person will look for a partner who is thought capable of meeting his emotional needs and making up for his inadequacies. The normal ideal of a true personal love, freely given, mature, and strong is impossible for such persons. It is, of course, true that normally speaking one partner will complement the other, will be a constant source of inspiration and a strong support in difficulties. We are referring here, however, to the partner being reduced to the condition of a mere means of satisfaction of abnormal needs, which cannot be properly satisfied. In such cases it will not be long before real personal clashes of a lasting and serious nature will result; clashes which cannot be readily smoothed over because the underlying causes persist.

This increased friction means a lack of the happiness and joy which should come from a true love between husband and wife. An atmosphere of strain and tension, disunity and dissatisfaction is created, which also has serious consequences for the raising of a family. It must be recognized that the young child, if he is to grow and develop normally, needs a true home environment conducive to real growth. The small child's means of relationship with the world about it are the senses, and its reactions to the outside world are on the level of the emotions and not on that of reason or will. These emotional responses will develop normally

only if they are properly motivated and stimulated. It is in these early years that emotional patterns of behavior are set, and on these the personality of the adult is based. If the parents make abnormal emotional demands on their children, if a parent is over-possessive, or has strong mixed and ambivalent feelings to the child, if the infant is not allowed normal channels of emotional expression, the results will be insecurity and disorder in the adult. When the parents are themselves emotionally immature the child's feelings will develop in chaos and confusion.

**Marriage is no solution.** If we once see the tremendous influence on personality of the first few years of life, we shall be able to grasp the need for a family background conducive to healthy growth. Thus, in preparation for marriage, both the happiness of the husband and wife, and the future welfare of their offspring will be best served by realizing the importance of the emotional factors of human love and personality. Young people must be guided to come to an adequate knowledge of their own personalities, and of those deficiencies and disorders which will affect their future life. Parents, friends and counsellors have a serious duty to discuss with young men and women contemplating marriage the presence of such difficulties. When disturbances are seen, and are realized to be of sufficient gravity, marriage itself is not to be considered as a remedy. In some cases professional help may be required, but in all cases mature appraisal of personality by both the prospective partners is essential.

It is all too common to hear of Catholic marriages which end in attempted divorce, separation, or real misery after but a short time. Often one may point to an older adviser who has strongly urged a marriage as a solution to a personality disturbance. To advise, for example, a young man beset with a real fear and dread of sexual activity to marry is wrong, for the fear, even if temporarily overcome, will return in itself or in some hidden form to cause pain and distress. To consider marriage as the "solution" for a young person who shows real irresponsibility in conducting and managing his life is a grave error. Marriage often requires great virtue and even real heroism under the best of circumstances; when there is a real personality disturbance on the part of one partner before married life begins, it is easy to see how difficulties multiply and become insurmountable. How many of the "muddled" marriages in which Catholics are involved are due



not so much to a lack of knowledge of Catholic teaching, or to an absence of genuine good will, as to the basic emotional immaturity of either husband or wife! And often well-meaning parents or friends have urged marriage as just the thing needed to straighten out such a person. We may hope for an increased understanding of these personality difficulties, so that young people may receive proper guidance. The problem of dealing with the broken marriages of today is tremendous and perhaps too great to handle at all satisfactorily. This same condition need not persist and must not grow in the future.

**Fruition of love.** We have been speaking of preparation for marriage with regard to the personal relations between husband and wife, centering upon the need for personal maturity as the basis for the development of true love. Let us now turn our attention briefly to a question which concerns the young married couple and their mutual love as a force creative of the family. As a natural part of a true conception of love we see the desire for the creation of new life. This creativity is directed not only to the mutual enrichment of husband and wife, but to new life, distinct from the married couple. The sincere and earnest desire to see their mutual love come to full fruition should enter into the very conception of marriage—the establishment of a real family is an expression of love. Thus a complete lack of such a desire would itself be a sign of disorder. However, since so much has been written on this subject of family life there is no real need to repeat or summarize here the ideals of true home life.

We may, however, concern ourselves with one striking aspect of American life in this connection—the tremendous drive toward financial and material improvement. Basically this is good and natural. It is only common sense to realize the need for adequate support for a family. Yet there is often an excessive desire for this world's goods, for the attainment of greater and greater wealth, more social prestige, ever more material comforts. There seems to be a general compulsion to be always advancing, always on the move, never quite contented with what is adequate. This is no condemnation of normal ambition and initiative, but of the excesses of these qualities. Marriage itself is often unnecessarily delayed merely because one would like to start off life on a grander and higher financial or social level. Naturally these are matters upon which it is impossible to set absolute standards, but there are

some attitudes which can be avoided because they interfere with the development of the family.

**Reversing the true scale of values.** If both parents, for example, feel the need to have full-time employment when this is not necessary, there is little hope for the growth of normal family life. Creating a real home without having reached a state of financial affluence may well involve real sacrifices but these will be more than compensated for by the joy and true happiness that come from life in the family. Naturally special circumstances and emergencies of various sorts will have to be met, but it is deplorable that the pursuit of material advancement should make the setting up of a home a practical impossibility. This situation is regrettable precisely because it is a reversal of the true scale of values. The grasp and appreciation of the real nature of the creativity of married love is lessened; love is not seen in its full and fruitful growth. One must remember too the danger that the love of husband and wife may become selfish and exclusive if there is not the child to be an object of a devoted, self-sacrificing love.

Today the very idea of true human, family life seems not to have the strong attraction that is considered normal and natural. There seems to be a common desire to have attained a stable, final position in life before attempting to live a real life at home. In practice this means that the development of the home must wait until the parents are no longer young enough to make it all that it should be. The making of a family is a part, an expression of that union of love essential to marriage. This does not mean that one must hold the ideal of having as many children as possible, but rather of setting up a family which will be as complete and happy a group as can be expected in the particular circumstances; a home in which love is the basic atmosphere and ideal.

The excessive striving after material and social advantages tends to destroy that sense of tranquility, depth and permanence which are characteristics of the true home. The joys of creating a home which is the individual expression of the shared love and personality of husband and wife are so often unknown. This results in an atmosphere of impersonality, coldness and shallowness which is not a favorable environment for the real growth of the children. The constantly increasing tendency to seek pleasure, to have the joys of life outside the home, to leave the children to baby-sitters weakens the development of the family.



**The natural foundations of marriage.** We are actually dealing here with the natural foundations of marriage, with principles and ideals not specifically Christian or Catholic. We are to understand that the Sacrament of Matrimony is intended to bless, sanctify and elevate an institution which is in itself natural. Marriage, with all it implies, becomes by the power of grace the means for growth in union with God and in the likeness of Christ. It must be seen, however, that the Sacrament is not intended, in itself, to create these natural foundations of married life, but to strengthen them and to raise them up to a sharing of the divine life of grace.

It is expected that husband and wife bring to marriage the beginnings of a real mutual love, which, though by no means fully perfect, is yet capable of natural growth. They are to come to marriage prepared in themselves and in their characters and personalities, as well as in their basic attitudes, for the comprehensiveness and all-inclusiveness of that way of life. If we consider marriage in terms of love, we may understand why it involves the whole of life, for love is the dynamic force of life and the cause of all man's actions.

But man does not "fall" into such a love; it develops and becomes deeper—and part of this is organic, natural growth, but still a growth which must be guided by proper knowledge, directed to right ideals, and based on a personality structure which is able to provide the necessary support. For these reasons it is legitimate to speak of a preparation for married love. In the broad sense such preparation would include all the formative influences on a person from his earliest years, and would be almost synonymous with a preparation for life itself. In a restricted sense such preparation would indicate the special attention to be focused upon the nature of marriage and the personal fitness of the individual to embrace that state. What we should like to emphasize here is that this preparation, while necessarily including instruction in theological and moral principles, should give special consideration to the questions of personality we have described.

**Conclusion.** It is necessary to see and understand, by a consideration of marriage itself and the love on which it is based, that emotional disorders are the greatest factors preventing happy married life. We, as Catholics, have no right to disregard this problem. God in His providence expects us to use our natural and human

resources to solve our problems, and we cannot expect His grace to excuse us from using the human advantages and knowledge at our disposal. A final danger to be avoided by Catholics is precisely this: to advise marriage for those who are evidently unfit for that state, trusting that God will automatically make up for all natural defects. At times it will be necessary to suggest professional care or advice, for only in this way will one who is disturbed in his personality structure be able to assume the tremendous responsibilities of matrimony with reasonable hope of success.

We repeat, this preparation for marriage should include instruction on that fruition and expression of married love which is the Catholic family. Children are to be presented not as an unavoidable burden of marriage, not merely either in their sociological importance, but as an integral part of love. It will be of great importance to point out to those entering into the married life the tremendous role that their own personalities will play inevitably in the development of their children. The proper atmosphere of love is the only one conducive to the proper growth of the infant, whose earliest years are in so many ways of vital importance to his adult life. It is essential to stress this, for the great hope of future changes for the better in our society rests with the young parents of the present generation. The greatest blessing, in the natural order, that parents can bestow on their children is to provide them with the environment and background which will make of these children mature and happy adults.

On the basis of these natural foundations of married life, we may hope that God will add the supernatural riches of His grace in such abundance that the Catholic marriage can be truly likened to Christ's union with His Church: in the depth and fecundity of true love.

### CAN WE AFFORD IT?

To treat it as a business  
Is absolutely funny;  
To think we're fit to marry  
Because we have the money!





# A Way to Sanctity

by CHARLES AND ANNE HORGAN

*The parents of ten children  
write on the spirituality of marriage.*

TERRY was six, this time when he was ill, and he was glad to be in bed, snuggled under two blankets against the chills that alternated with the sweating and the fever. He didn't mind being home from school—who does?—and he liked having the extra special attention of both of us being in for a visit. So he told us a story:

"The other day I saw two guys fighting. So I said to them: 'You should not fight with your brother.' And one of them said: 'He is not my brother.' So I said: 'Yes he is. He is your brother in Christ.' One of these kids was a public, see, so he didn't know what I meant. The other went to the public school too, but his mother is a Catholic. So he said: 'That's right' and ran home. Then this first kid said to me: 'Now look what you did. Now I have no one to fight with.' So I said: 'O.K. I'll fight with you.' So I did. He came at me and I gave him the foot and he fell down. And then after a while he went home and I did too."

We looked at one another and we looked at Terry. Terry was sleepy. We told him to rest and to ring the "elephant bell" if he wanted us. Then we left him. We felt he was close to his Brother, Christ, Who understood better than we the contradiction in his story. For that matter maybe He knew there wasn't any contradiction. In a wordless way we could thank God for Terry and his brothers and sisters and the ever-protective will of God, working so mysteriously in the soul of a child whose existence came through God's love for us and him, and our love for each other and Him.

**Graceful reminders.** Something like this happens from time to time in family life—little islands where believing and hoping and loving suddenly seem to take on flesh—warnings almost, where God seems to say: "Remember, I'm the Father of this family. I'm the Love that makes this a family."

What is the point of the story for us? These little consolations God gives us play their part in reminding us of His presence and of our job in life. They are, in a way, unlooked for rewards. Having compassion on the weakness of our human nature, God permits something to happen which appeals directly to our sentiments. The point might be this. The gift of faith *does* make us different from others to whom it has not been given—we *do* have greater responsibilities—we *can* live up to them no matter how often we slip and slide and fail. We *have* a different worldly mission. Terry at six, through God's grace, was aware of it. Terry at twenty-one may have missed opportunities to be wholly Christian, but if his faith grows with him, perhaps at twenty-one too, in different circumstances he can say again, "He is my brother-in-Christ" and react to the situation with the same simplicity displayed at six, but then as an adult.

If the faith and hope and love that Terry and all his little brothers-in-Christ possess grow with them, they will as adults be trying to live the life God commanded when He said "Be ye perfect as your heavenly Father is perfect." The value of an incident like this one is that the parents are reminded, not only to look with tenderness upon evidences in their children of the life of grace, but that they, themselves, have an obligation to grow in grace.

Our way to sanctity is to live in such a way that we fulfill in the *whole spirit* our obligations to God and to our fellow men, partaking of the helps of the Sacraments through which we participate in God's life, not through our own merits but through the merits of Christ, our Lord and our Brother. Within this scope come the obligations imposed on us by virtue of the neighborhood in which we live, by virtue of our being citizens of our country and of the world, and the obligations specifically pertinent to the avocation by which we earn our bread. What concerns us here are those specific obligations we have because we are married.

The two principal purposes for the creation of man and woman precisely as man and woman—for the institution of marriage—are, primarily, the propagation and education of other human beings, and, secondarily, the fostering of love between husband and wife, the completion of each other. Adam's words, repeated by Our Lord, were: "They shall be two in one flesh." One fills up the other; one complements the other—physically, mentally and spiritually. They are united; they are *as one*.



Christ elevated this holy relationship to a Sacrament—that is to say, where, through the merits of Our Lord, marriage gives grace. The Sacrament of Matrimony is administered *by* as well as *to* the man and woman being married. Sanctifying grace, a share in the life of God, flows from the cross through the husband to the wife and through the wife to the husband. The priest, witnessing the marriage on behalf of the whole Mystical Body, calls down upon the couple the blessings of God and His Church. The couple is reminded that this marriage—this union—is a reflection and a part of the union of the Body of Christ, by which Christ is mystically joined to His members to form *one Body*. Again the emphasis is on unity—oneness.

**The marriage act.** Our union is a uniting of two complete human persons. It is, then, both physical and spiritual. The physical union in the marriage act is intended to be the perfect expression of our love for each other and the means of increasing it. It is a giving of our bodies as a token and as an aid in the giving of our whole selves. This mutual giving is not just for self—but becomes for us a means of better understanding our immediate union with Christ and our eventual union with God in heaven. The actual graces are available. This time should be a holy time—this act a religious act. There is no room here for greed or selfishness or lust. This act of giving should sanctify our love.

Holy and good when it is free, mutual, complete and un-abused, the marriage act also gives us an opportunity for acts of mortification in abstaining from it when the abstinence is prompted by a motive pure and good—God's love. The road to perfection is long and since childhood we have known that acts of mortification are an effective assistance. We "gave up" candy during Lent when we were little. Can we give up this when we are older? The motive, though, must be God's glory—and the conviction must be that this helps in our desire for union with Him, not because it is in any way less than good, but because it is a "good" given up for Him Who is Good. It can not be done thoughtlessly nor unless it is mutual in all its aspects.

Our obligations in marriage flow from the purposes of marriage—first, that from our union children shall be begotten for the worship of God in His Church and, second, that our love for and union with each other shall increase. In a general way, we fulfill the first by joyfully accepting the children God gives us and

hopefully taking up the burden of their education. The second purpose is fulfilled by deliberately remembering the nature of the bond between us and the actions we can take to effectuate a closer bond.

**The obligation to have children.** Before we become specific there are two questions that arise here about which we can no more than comment. The first concerns marriages which, in God's plan, remain childless. How do the husband and wife in such a marriage fulfill this first obligation? Increasing the love for and with each other is not necessarily dependent upon having children, nor is it frustrated by the absence of children, nor is the fruitfulness of the love of husband and wife denied by such an eventuality. The situation, however, is a special one and deserves more than the summary treatment we could accord it here. The second question is today perhaps inevitable. What about rhythm? Again it is a sufficiently complex question to require more space. Let us make two statements about it and have done. It is, first of all, a question that each couple must answer for themselves with the competent help of a confessor. Secondly, it undoubtedly seems to us that the full effect of the marriage act as an expression of love and a means of increasing it cannot be realized when tied to a calendar.

There is joy that comes to a woman with pregnancy. She is so fashioned by God that she has not only the physical capacity to bear children but spiritually she finds in it a fulfillment of her being. From a wholly natural viewpoint there is a psychological satisfaction. More than this, there is for both husband and wife the tremendous realization that in their union God has created a soul which never will die. God has limited Himself, as it were, permitting them to share in His creative power.

Nevertheless pregnancy is no fun. Neither is the labor of delivery. And neither is the burden of providing for yet another youngster. Yet it is an opportunity to grow in love and grace. St. Paul says something about our "filling up what is wanting" in the sufferings of Our Lord. He permits us to join our sufferings to His, to be a part of the continuing redemption of mankind. So the discomfort and pain and concern that are man's because of the sin of Adam and Eve can, by being so joined to Christ's Passion, become fruitful in grace and in the understanding of the mystery of pain and suffering. Throughout this time of pregnancy the husband and wife are given an opportunity to be conscious of this. The wife

can show and increase her love for her husband by refusing to be overwhelmed by the weariness of her body; she can will to accomplish the endless household tasks, not only without complaint, but with the same happy spirit of love with which she pursued them before her pregnancy. The husband has an opportunity to show and increase his love of her by a deeper understanding of the psychological as well as the physical changes going on within her, by a more ready hand to help and by giving her a more protective care. It is important that the husband let his wife know, now even more than at other times, that she is his beloved. Finally let both try to show the other that love is not just desire but gift.

**Education.** With the birth of children a new dimension is added to the life of husband and wife. Their obligation is not only the begetting of children. It is the begetting of children for the worship of God in His Church. It therefore includes education. This is a responsibility we cannot delegate—although we can and do delegate to others authority in specific fields (to their teachers in school). Their religious education, however, rests principally upon us—since religion is not a collection of religious truths but a question of our relationship to God which permeates (if it is to be alive) our whole life. It follows then, that the children's principal religious education will be at home. And they will receive it there for better or worse. If the example received at home is at variance with the instructions received in school, which will be a stronger influence? But if parents in the normal course of their life seem to be generally aware of the ever present love of God in their relationship to each other, to the children, to visitors and to the neighbors, if they are joyously and happily attentive to those particular occasions which can be utilized for learning more of God in order that love of Him may increase, not only do the children benefit directly, but the parents, doing the job together are fulfilling their obligation.

One of these occasions is the Baptism of the children. The Sacrament takes on new meaning when their child is admitted to God's life. Each successive Baptism seems to mean more. The husband and wife can begin to realize that "removing the stain of original sin" means that the Holy Spirit enters this soul and takes up His residence never to leave unless ejected by mortal sin. Their own understanding is increased as they explain this effect to older brothers and sisters. As they become aware that this child is now,



by Baptism, their brother-in-Christ, they become aware that the whole of the Body of Christ is enriched by it. There are many helps to making this joyful occasion more meaningful to the whole family, among them, the booklets explaining the Sacrament and the use of a special baptismal robe and candle.

**The Mass.** Our whole spiritual life should be centered on the Mass, the Eucharistic Banquet where Christ gives Himself to us as our food. It is not only where we are united with our Christ, it is our source of strength. At each Mass as the priest lifts up the host and chalice at the offertory, we offer our marriage, ourselves, our troubles and our joys. As we offer our thanksgiving afterward the union of our souls will be real and stronger in this union with Our Lord. Together we must learn more of it. It is not sufficient even just to read our missals; we should find out what we are reading. One way of doing this is to take a half hour on Saturday night with the members of the family taking turns reading the proper of the Sunday Mass. ‘

These days it is rare that parents have any part in the preparation of their children for their first confession and their first Holy Communion—except, of course, to buy the clothes, and perhaps to help them memorize the answers in the catechism. Yet so much remains that we can do. This obligation to teach is also our great privilege. It will take more time and some study, too, perhaps, but how much more will this occasion mean for them, when we, their mother and father, begin long before their first grade in the continuing preparation of our children for the reception of these Sacraments.

**Confession.** What is the role of the Sacrament of Penance in the intimate life of the husband and wife? Nowhere more than in marriage can one person's faults be magnified in the thoughts of another—simply because we live together. Our impatience with one another should be taken up with Christ in the confessional—as well as the faults themselves which prompt the other to impatience. So, also, should we be charging ourselves in the confessional of our failures properly to live up to the obligations of our marriage—not of our spouse's faults and failures. It is an interesting side light, that with a good attempt being made to mature in this way, the opportunity for and temptation to nagging—the prime despoiler of unity—becomes less. More and more we begin to think that for these reasons (although there are others, too) it

would be good for us to make use of a regular confessor who, knowing us, can use this Sacrament to assist us in our love.

**Spiritual development.** We must try to plan life in our home so that there is an awareness of the presence of God. Birthdays, baptismal anniversaries, the great feasts of the Church—all can become days of special celebration. We can kneel together for family prayers. The inattention of the younger ones and the noise of the littlest are not so much distractions as the normal accompaniment of any family activity. At the same time we should try to have our prayers mature as the children mature—so that the ten-year-old is not compelled to repeat the childish prattle so acceptable from the lips of a little one. For ourselves, what do we know of mental prayer, of spending a little time each day thinking about God with love? Perhaps, even, we can help one another, preparing for a quiet few minutes by talking of Him to each other. Maybe the children will learn, too, without even knowing it, if before bed-time their imaginations are prompted not so often by westerns and space ships but by an incident from Our Lord's life or a realistic, not romanticized, story from the life of one of the saints. We can ask God's blessing before meals and thank Him afterwards. We can try to become aware ourselves of the fact that all the material goods we have come from God—and of what place they have in our life. We can try to teach the children by word and example, that they will know that "things" are not important but rather how we use them. The husband can try really to be head of the house, leading, not commanding, especially in these things that really do matter and so holding his wife in his respect that she "might be holy and without blemish." The wife can be really a "help like himself" by the loving way in which she assists in the execution of his ideas and brings to his attention things overlooked, and by her attitude toward him rather than by words. We can be aware of our obligation to encourage in our children possible vocations to the priesthood and religious life. We can get to know and love God better by reading His own words—the Bible.

We can try to live our vocation in a unity which is truly part of the unity of Christ and the Church, with the same fidelity, the same gift of self, the same burning love. "Be you, therefore, imitators of God, as very dear children, and walk in love."



#### COMPENSATION

I know a man who drives a Ford  
And can't afford T.V.  
He has about five kids or more  
To keep him company.

"I'd do it all again," says he,  
"I'd never give them back,  
For who can kiss a picture tube  
Or hug a Cadillac?"

*Jean Marie Egan*



# A Man's Work

by ELAINE MALLEY

*A wife and mother discusses daily work  
and the woman's part in her husband's job.*

RESPONSIBILITY for the running of the home has been laid for so long on the mother that the virtues proper to her state are quite familiar. Recently emphasis has begun to be laid on the father's role in homemaking. Colleges are giving special courses in domestic science for men. Family welfare authorities encourage paternal diaper-changing, baby-feeding, pram-wheeling, and floor-walking. Some reactionary males are resisting the trend for turning fathers into substitute mothers, but the tide is strong. The ideal family man is represented as one who comes home from work punctually, helps mother at her household chores, works and plays with the children, and is generally useful and agreeable.

It is far from the purpose here to decry measures that bring a man closer to his children, especially during their formative years. The overthrow of senseless taboos regarding man's work in the home is a salutary movement. When there are many children a young mother without servants really needs her husband's help, so his participation in the household tasks may not be regarded as a gratuitous act of chivalry, but as his share of the home burdens.

However, we must not lose sight of the fact that man's essential task lies largely outside his home. And his redeeming virtue is (or should be) bound up with that task which represents (or should represent) his specific calling to serve God and his community in a very special way.

**Divinely imposed penance.** Just as a woman is hallowed by the divinely imposed penance of the pains of childbirth ("*in sorrow shalt thou bring forth children*") so a man is hallowed by the weariness and depletion resulting from hard work ("*with labor and toil shalt thou eat*"). Both of these penances have almost immediate natural compensation in the sense of accomplishment and peace they leave. Under ideal conditions the fulfillment and sanc-

tification that a woman experiences through her family, while also accessible to the man, are secondary to the fulfillment and sanctification he can find in his work. The woman takes moral and emotional sustenance from her husband's love to spend herself on her children. The man takes moral and emotional sustenance from his family's love to spend himself on his work. Thus, in a measure a man's whole family contributes toward the realization of his vocation. This work of his, identified with Christ's redeeming mission through regular attendance at Mass, is his most effective prayer. And while the family benefits socially and economically from his material gains, the atmosphere of the home is colored by the work he engages in, and everyone shares in the spiritual fruits of his labor.

**Community of vital interests.** There was a time when a man's family was very closely identified with his life's work. It was passed on as a sacred heritage from father to son. In Spanish there is a feminine equivalent for "baker," "hatter," "shoemaker," and it applies to the craftsman's wife, who was often his close assistant. In certain callings and trades this identification still exists. The woman who marries a king, for example, becomes a queen, with corresponding duties and privileges. The wife of a president, of an ambassador, of a doctor, of a small grocer, and of a farmer—all these women assume a certain dignity in accordance with the responsibilities which become theirs through their marriage; for in embracing the vocation of marriage they also adopt the interests and obligations of their husbands' careers. This adoption does not necessarily ensure a happy marriage, but it does make for a community of vital interests, which is one of its telling factors.

Man and wife need not share the same labors to maintain this mutual interest. There are certain vocations, such as that of the artist, writer, musician, at which a man must work alone, but which may take as large a toll on his wife's co-operation as if she participated in them actively. If he is working in the house, she must keep the children quiet and see to it that he is not disturbed. If he is away, she must busy herself with her innumerable duties, but be ready to drop them the moment he returns and needs to spread out his creation before the mirror of her eyes. If she is wise, she will impress upon the children that there is something momentous going on—something bigger than their own importunate and vociferous concerns.

**Work that shapes the man.** Other occupations may have less impact on the family's conscious participation and still be reflected in the home because of the man's genuine integration with them, or his wholehearted dedication to them. It is not a matter of higher or lower cultural level. It is a matter of work so designed for him that, while he controls it, it shapes him. It may even scar him, but through his voluntary acceptance of all that it imposes on him, it can ennoble him. I am reminded in this connection of Henry Morton Robinson's street-car conductor, in the book *The Cardinal*, who had a welt on his forehead from years of wearing a conductor's cap. In the eyes of his son that welt was a badge of honor, the stigmata of a cross long and gallantly borne.

There is no substitute for the feeling of security that permeates a home where the father goes about his work in a spirit of consecration. It gives an example for the other members of the family to follow in their own states, it sets the moral tone of the home, and it provides an incomparable growing bond between father and son.

Unfortunately today it is a rare thing. One of the paradoxes of our time is the co-existence of unprecedented freedom of choice of occupation with an almost universal absence of the sense of vocation. And the emphasis on monetary returns from employment is so strong that the work itself and its importance in man's regeneration are given minor consideration. Many wives are uninterested in the work their husbands do except insofar as it enables them to provide for them and their children.

**The charming crook.** Now if a man's work implements his vocation as a father, it follows that a man who practices an evil trade is a bad father. There is a sentimental conception circulating around about thieves and gangsters—criminals who "love their children" and are "good to their families." Champions of the lovable rogue and the charming crooked politician are sometimes naive enough to point to St. Dismas, the "good thief," as a possible example, forgetting that his goodness was born out of his contrition, which presupposes conversion. A man who engages in corrupt practices to obtain money for his family may act the part of the devoted husband and father; he may send all his children to Catholic schools; but "the sins of the father are visited on the children unto the fifth generation," and even if they should become saints it will be in spite of him not because of him.



These are examples of actual wrong-doing on the part of the father. Let us examine an area where the evils are merely those inherent in the system. What is the effect of the average factory or clerical job on a man's status as husband and father?

**The Man with the Hoe.** An interesting comparison was made recently between the undeniable slavery of feudalism and the more equivocal bondage of today's industrialism. The comparison was highly disparaging to today's worker. It showed Markham's *Man with the Hoe*, "stolid and stunned, a brother to the ox," going down to a well-watered grave, to be succeeded by the victim of a much darker tyranny. Drained of initiative and enterprise by mechanical monotony or benumbed by the boredom of irresponsible anonymity, the factory worker or office clerk seems to have fallen a peg lower than his predecessor. He has become brother to the piston-rod and the rubber stamp.

While this grim analogy has certain merits, it seems to me that it fails to give a clue to the real factor which enslaves the modern worker. It is not the drudgery, nor the quality of the drudgery, nor even the boredom, for all of these things may be involved to some extent as mortifications in work that can be truly ennobling. His thralldom lies principally in the fact that he is a wage-slave, a slave to the material compensation for his labor. Pressures all about him force him into this position. The unions, in bargaining for advantages for workers, have outlined certain terms: better pay, shorter hours, and other benefits, such as health insurance and paid vacations, etc., which have become accepted as universal standards by which the value of a job is assessed. With every benefit having been squeezed from management by hard and shrewd bargaining, with jobs hard to get, with expenses mounting, and the perpetual threat of insecurity haunting him, a worker is in no position to weigh other considerations which otherwise should have valid claim in his deliberation. A few of these considerations might be mentioned in passing: whether he can take creative joy in the work; what his estimate is of the value to the community of the product or service offered; whether he will have an opportunity to participate in every phase of the production, or whether his task will be limited to a single operation; whether the work is sufficiently demanding to insure a measure of self-surrender, or whether it requires nerve-racking concentration; just how far economic necessity may be pushed as an extenuating circumstance for

the petty lies, deceits, etc., he may have to practice to get the job; whether the moral standards of the shop or office make his acceptance of the job an occasion of sin; whether he can have time off for observation of religious duties, etc.

**Vicious distractions.** Since he may not ask these questions, he frequently gets stuck with the answers. Whatever happens, he has a job, the pay-check is coming in and he is supporting his family. To offset that "whatever happens," one man will resort to artificial stimuli; another to soporific escape measures. And the world which created these needs is ready to minister to them and furnish cheap and vicious distractions. Of course, we must not discount the mysterious alchemy of grace. A situation that will drive one man to drink will make a saint of another. But the situation in itself is demoralizing, and when industry becomes sufficiently aware of the inefficiency of an undermined humanity to institute widespread reforms, as it is now doing, we can be sure that the demoralization has gone pretty far.

Finally, it seems incontestable that there must be some relation between the level of ignominy to which fatherhood and paternal authority have sunk and the maimed manhood of so many workers.

A man whose work does not fulfill him can bring little home from it but his wages. He should be encouraged to do some productive work at home in which he can exercise his role of provider. It might be gardening, building an addition to the house, or some other occupation that will enrich the security and stability of home life. If the family's help is enlisted, it gives the children an opportunity to help father and have a share in his enterprises. Activities of this sort perform the double function of uniting the family and providing a vent for a man's creative faculties.

**Fatherhood of man.** The cultivation of those domestic virtues which make a home pleasing to God is a great good, but we cannot stop there. It avails little for the members of a family to aspire to heaven within the confines of their home, if, when they step out into the world, their whole energies are directed to another end. For, in a sense, the whole world is a man's home, and all the people in it are members of his family. When he becomes a father, the character of fatherhood enters into his soul, and it should grow there until it permeates his whole being. It reaches maturity when he feels a sense of paternal responsibility for all the people with

whom he comes in contact. He is blessed if he can exercise this benevolence chiefly in and through his daily work.

Any reforms effected by industry, since they are directed toward an increase in production and profit, are apt to become superannuated as circumstances change.

What is needed to charge a man's endeavors with fruitfulness is a change of sights. As long as his goal is material prosperity only, any means used will deform him, for he was created for larger ends. Only when the goal becomes the carrying out of God's will can all his human resources be liberated and the meaning of vocation become clear.

It is asking too much of fallen humanity to expect that each and every man will attain to just that work (and no other) for which he thinks he is ideally suited. In one sense, the nature of man's power to adapt himself to circumstances, and his ability to triumph over emergencies, are too rich to be proscribed by the static limitations that such a state of affairs would signify. One of the elements of a true vocation is a humble acceptance of all the factors which determine it: not only personal choice, but opportunity, expedience, consideration for the rights of others (especially dependents), to mention but a few. (It might be one man's vocation to spend his whole life seeking out what God requires of him.)

**The helpmate.** In the matter of vocation a man's wife can co-operate with him and help him acquire full stature. Too many women feel that they are helping their husbands only if they are instrumental in their material advancement. They maintain high living standards that compel a man to resort to sharp practices and cut-throat competition to keep them up. They use their personal charms and exploit the hospitality of their homes and the good will of their friends to maneuver for official favors, position, and power. They excuse themselves by saying they are doing this for the sake of their husbands or their children, when in reality they are joining forces with the slave-drivers who compel men to work at a breakneck pace to keep their heads above the waters of social and financial failure and despair.

If a man's fatherhood, to be fulfilled, must reach beyond the limits of his own flesh and blood, so also a woman's motherhood should overflow the physical bonds of her immediate family. She is by nature more solicitous for the demands of the children than



he is. He is apt to be more concerned with the welfare of the community than she is, and sometimes his solicitude for the world at large and the part he must play in it may appear to her to threaten the security of her own brood. This can become an especially sore point if he wants to abandon the apparent security of a steady job to undertake some work which he feels is more valuable to the community or more commensurate with his talents, but which entails some risks.

**The problem of security.** One of the most important things for a wife to learn is that the problem of security is the man's problem. It is not for her to set up the living standards for the family, but to follow where he leads. She should not only cut her cloth in accordance with his means, but use all her ingenuity to give it the effect of abundance.

More and more young fathers are taking part in the domestic affairs of the home. The woman should see to it that it is a man's part which he takes and not that of mother's helper and auxiliary. To accomplish this she must learn to subordinate her will and her faculties for organization to his. She is the natural intermediary between him and the children, but by deliberately effacing herself she can strengthen the bonds that unite him to them. She has an endurance that frequently surpasses his, but by leaning on his strength she reinforces it and arouses his gallantry. (She may practice extra efficiency when he isn't looking.) This is not coquetry, but a voluntary mortification of her sense of self-importance—an almost forgotten discipline that women must cultivate anew if they are to restore the proper balance of power in the home.

**A man's work.** This is only half the battle. For the rest, she must remember that her husband has a man's work to do in the world. Whatever it is, her part is not to manage, or pull strings, or criticize. Her part is a woman's part—to show deep and genuine interest in all his activities, especially in their human aspect. By all means, she should entertain his boss and his colleagues, not in order to curry favor with them, but to participate as much as possible in all that concerns him.

Above all, she should do her best to enlarge his vision of the work that needs doing in the world today, to encourage him to do what he feels God wants him to do, and so help him to become a saint and the father of saints.

## AMBIVALENCE

Had I been more a Martha  
With none of Mary's heart,  
I might have swept and garnished  
With something of an art.

Had I been more a Mary  
With less of Martha's way,  
I should not mind the cobwebs  
Nor what the neighbors say.

But I am neither Martha  
Nor Mary, utterly:  
I sit and watch the cobwebs  
In helpless misery.

*by Jill O'Nan*



# *The School and the Family*

by SR. M. DULCIDA, S.S.N.D.

*What can the school do  
to promote Christian family life?  
Here's a teacher's answer.*

ONE way of putting the cart before the horse is to talk as if the home should co-operate with the school in educating the young. It is easy to forget that the home is the first and most important of all schools, and that if the reign of Christ is to be established, parents are the educators most likely to succeed. Teachers do their best work when they bear in mind that their place in the world of education is one of secondary importance. It remains, nevertheless, a place of very great importance. It gives to teachers the opportunity of inculcating in children reverence for parents and for the home as the normal channels through which the Christ-life will increase in their souls. The lesson will be well learned if children are aware that that reverence exists in the souls of their teachers. The latter may not forget when differences arise between the school and the home that the parent has the prior right to direct the conduct of the children. One great work which the school can undertake is the promotion of Christianity in the home environment so that the direction given by parents to their children will be in accordance with the teaching of the gospel. How to accomplish this task is every teacher's apostolic problem.

Before any plans are made for re-Christianizing homes, it should be recognized that the Christian standards in some of them are higher than that set by many schools. Catholic teachers will be convinced of this and their ideals will be heightened if they study the Christian Family Movement, Cana Conferences, the Family Life Movement, and other groups concerned with a richer spiritual life among lay people. The knowledge acquired from such study, combined with prayer, should enable them to plan and act prudently and courageously in an effort to influence those parents who



do not regulate life in the home in accordance with Christian ideals.

If various phases of Christian homemaking were emphasized throughout the grades, if it were a major subject in each of the four years of high school, if the college provided and required the taking of courses aimed specifically at raising life in the home to higher and higher spiritual and Christian cultural levels, parents would give the Christian ideal of the home as much respect as it deserves. Parents now reflect the lack of conviction of school authorities that the home is of paramount importance. The syllabus of the Catholic school may some day be a signboard indicating that the education given within its walls guarantees that the recipients will become active, interested members of the Christian family.

The school will foster a more ideal family life when it ceases to commend that particular brand of school spirit which keeps students away from their homes in order to engage in all sorts of extracurricular activities. If students remain at school several days a week for sport, drama, or some other purpose until supper time or later and then begin their studies they have no time for the family. Many useless activities are condoned on the plea that the youth "could be doing worse." The school should be working toward the positive and splendid goal of forming truly Christian homes which would be centers of enriching activities.

**Parent-teacher meetings.** If that goal is to be realized, there is need for co-operation between teachers and parents. Parent-teacher meetings will be worthwhile if talk about money matters, college entrance requirements, et al is limited so that the greater part of the time can be given over to discussion of the Christian way of life. Such discussion may lead to the setting-up of a home-making program for the school. Parents, having the primary right in educating their children, should be encouraged to express their views and should be listened to respectfully if courses are planned for such a program—even when their thinking is not always sound. If Dad bases his admiration of the school mostly on the fact that his boy has made the varsity, if Mom measures its worth by the opportunities it gives her girl to publicize herself, then it is up to the school to have a speaker at each meeting who can get both of them interested enough to discover for themselves the great ideal of Christian education and Christian living.

A priest or layman with experience in the Christian Family Movement might do good service for such occasions. There is often an unwillingness on the part of the parents to be talked down to by members of the teaching profession, especially by members with an inadequate knowledge of problems which beset family life today. They prefer to listen to one who actually shares their experiences, or to a priest who knows their problems intimately. A few such talks with ensuing discussion might be a prelude to the organization of a group in the Christian Family Movement, and such a group could exercise its influence in an environment not open to the teaching staff.

There is usually much more than standing room at parent-teacher meetings. If home responsibilities are keeping some parents away, others are keeping away from all responsibilities whatever. These latter, and those of their children who have reached the age of reason, may be scattered about town pursuing their separate ways in search of amusement. If such pursuit repeats itself on several evenings a week there will be lacking a development that only family life can give. If we want Christian living in the home, we need first of all to get the family together.

**Recreating together.** Probably one of the best ways to bring the family together is to get its members to sing together. Singing, like many other activities children enjoy in school, can have a carry-over into the home and do its part in strengthening the bond of family union. If it has such a possibility, then the problems of what to sing and how to teach that singing deserve some thought.

The problem of what to sing is partially answered by the existence of many splendid little booklets containing folk and round songs and Negro spirituals, all in excellent taste. Of the same excellence are the songs of groups of noted singers who tour the country and hold audiences spellbound with their melodies. The long span of school years makes possible the learning of a great number of these songs. There is time, however, only for the type of song which elevates the mind, purifies the emotions, and refines the taste.

After careful selection of songs there remains the problem of training the children in such a way that singing will answer the purpose of promoting the Christian family. At times children need an explanation of the meanings of the songs. Understanding the meaning together with the ability to shade properly will prevent

monotonous and thoughtless singing. All the children should sing, not just the few stars of a glee club, and almost every child should be given the opportunity of leading his companions in song. That will prevent self-consciousness and provide plenty of leaders. All entire songs are learned, not just the first two lines of the first stanza, they will be sung at home and the rest of the family will learn and sing them. Above all, children must experience joy in the very act of learning to discipline ear and voice at song practice.

That joy should be evident in the soul of the one who trains them. The perfect technician in the field of music may at times be the very person who lacks a philosophy of life which would make of singing a real joy and a power for deepening the Christian spirit. Teachers should be chosen who see beyond the immediate goal of teaching songs with technical perfection to the greater goal of uniting the family in a form of recreation. Singing need be only reasonably good and can be taught by one with a shorter period of training in music and a truer philosophy of life. The ideal is still, however, the teacher whose philosophy is sound and therefore joyful, and whose training is excellent.

Family sing-songs in the parish auditorium a few times a year would get not only the family but the parish together for recreation. On such occasions, instead of being grouped in classes, the school children would be scattered about the hall with their own families who would thus be encouraged to join in the songs. Such entertainment can furnish a rollicking good time and result in more and better singing in the home.

**Offering Mass together.** The outcome of this union in song could easily be another union of families singing together Gregorian Masses on Sundays and on the great feasts of the Church. Our Holy Father uses the word "thunderous" in *Mediator Dei* to denote what he desires in the way of singing at Church services. No thunder will be possible until the congregation as a whole makes up the choir. All the school needs to do is to teach the children thoroughly the meaning, rubrics, and singing of the Mass, encourage them to transmit their knowledge to the family, and get the fact to make known to all its members that they are needed, really needed for the singing of the Mass, that the children will themselves sit with them to help them, and that numerous other families will be present to join them. It is reasonable to hope that with such encouragement many will come and that in time the whole family



will together complete the Holy Sacrifice through the reception of the Holy Eucharist at each Mass.

Vespers and Compline might again become the late Sunday afternoon services in the parish church if the school gave the children all the necessary training for a full appreciation of this magnificent form of Catholic worship. As in the case of the family High Mass, children could again be counted on to urge other members of the family to come to services as the needed members of a congregational choir. Families, experiencing together in the celebration of the Office a foretaste of future happiness as well as a holy fear of dangers to the soul, form only an imaginary assemblage in most of our churches at present. If imagination ever reaches reality, however, then death, judgment, heaven and hell will be things remembered and not just four words in a definition once memorized and then forgotten. The catechism comes to life in the liturgy.

If the splendor of the liturgy is absent from divine service people will seek emotional satisfaction in other places—without acquiring a deeper knowledge of sacred doctrine and of the sacramental grace. One may talk, write books and magazine articles, and give courses on the liturgy and still be reaching mostly only the initiated. It is intended that the mass of the faithful experience the joy of drinking from this "indispensable source of Christian living." Catholic teachers have opportunities which angels might envy of making this source accessible to their children and through them to their families.

**Family feast days.** Almost half of the daily missal is concerned with a liturgy which means very little or nothing to thousands of Catholics. They see little or no significance in the name of the saint given at Baptism. The celebration of family feast days is a step toward giving the sanctoral cycle true significance. Parents would appreciate their patrons more if they received from their children on their feast days hand-painted and hand-lettered cards recalling something of the life and virtues of the saint. Art and English classes could contribute ideas and talent for making such cards. Class secretaries might notify parents of the approaching feast days of their children and suggest a lighted candle at the evening meal as a reminder that Christ, through Baptism, became the Divine Guest of the soul on the day the name was bestowed.

The Holy Church desires us to imitate and to pray to our patron saints. If lives of the saints form a section of every classroom library and children are allowed to take them home on the occasion of family feast days, there is at least a chance that they and their parents will read them and that invocation and imitation will result.

These heroes and heroines will teach us to give ourselves to others through the corporal and spiritual works of mercy. The Catholic home will become then, as it should, the center of an active charity. It cannot be Christian until it is. Some of the charitable activities now confined to the school should be encouraged in the home so that parents may have their part in encouraging children to perform them.

Lives of the saints are not the only books needed for the classroom. Its library can be a channel through which Christian culture flows into the home. It can become the flame to ignite, in all fields of thought, a fire of vigorous thinking, so vigorous that minds will discover and fearlessly proclaim the truth. Books should be plentiful in order that the classroom library may become the home library and the best of books and magazines be made accessible to parents and children. Every Catholic teacher should be a librarian, not necessarily a highly trained technician in cataloguing, but one who can evaluate books at their true worth and devise ways of getting them read.

Religious instruction, participation in the liturgy, and worship while reading may foster faith, hope, and love, but the divine virtues are in danger of being undermined and the Christian spirit completely obliterated from the home unless the cardinal virtues are both recognized and practiced.

**Basic virtues.** That they are not recognized for their true worth is rather evident. The encyclical on Christian Marriage emphasizes the necessity of acquiring in childhood solid virtues as a preparation for Christian marriage. Young and old have at times the haziest of notions as to what constitute solid virtue. Mistakes are made and lives wrecked because people admire and marry, or elect as leaders, or follow the example of others for the sole reason that they are good looking and well dressed, or wealthy, or because they croon sadly, or have a "million dollar smile." Others, because they hang pious pictures on the walls of their homes, engage in family prayer, work to exhaustion for the success of church suppers

and bingo, believe themselves fervent Catholics even though they regularly cheat, scold, or discriminate, are intemperate, weak, worldly, or thoughtless. Positive education is needed to give children a clear-cut knowledge of the Christian virtues of prudence, justice, fortitude, and temperance. Anything the school can do to awaken admiration for true nobility of soul is an aid to bringing the peace of Christ into the home.

There are probably hundreds of ways to make the basic virtues recognized, admired, and practiced. One might be the use of the social inquiry as found in the cell technique of Catholic Action. Unfortunately teachers often know little about this technique and therefore do not appreciate its possibilities. It would hardly be wise to introduce it until interested Catholic teachers have had some training. This training would be possible if various colleges inaugurated workshops to study it and also to discover a method by which it could be used on a general scale in the regular school program. Certainly a great number of teachers would be interested and willing to learn. If college workshops are not feasible, then studies could be made at some Catholic action center and supplemented by much reading.

Once cell groups were organized the cardinal virtues would be discovered and practiced through the see-judge-and-act program. Social inquiries would be based on consideration of such duties as rising on time in the morning, studying, helping with the family chores, sharing in the recreations of the family, maintaining a high sense of honor in the home, and recognizing the responsibility for giving good example. Participants would emerge from discussions with an ability and tendency to evaluate themselves on the possession of genuine virtue. If the cell technique is not used, then some other method should be found.

**Scripture reading.** To insure the highest Christian motives for the practice of virtue familiarity with Christ and His teaching is necessary. The Church grants indulgences for Scripture reading. Paper-covered copies of the New Testament are available for less than the cost of a couple of packages of cigarettes. There is little danger of private interpretation if careful instruction is given on the divine right of the Church to interpret Sacred Scripture.

The word of God is indeed read to the people at Sunday Mass. However, even if there were no Saturday night carousels and minor family catastrophes on Sunday morning to distract from hearing



the gospel, a limited knowledge is gained from so short a passage. If the home is to be truly Christian, then the New Testament ought to be the book of books read there.

Many parents, however, have never had the New Testament in their hands, never realized that it contains a teaching which, if it is followed, will bring real happiness into their homes. With the registration of every child for the first grade a requirement might be made that a New Testament be purchased for the home. Inexpensive copies might be given those unable to buy. Primary graders cannot read, but their parents can. If the little ones come home from school every day, or occasionally, with questions about passages which someone would have to read to them, the New Testament would cease to be the newest and cleanest looking book in the house.

To drive home Christ's teaching on love, humility, mercy, the blessedness of sorrow, and the holiness of poverty of spirit, or the dangers of worldliness, very simple passages both from the gospel and epistles could be found and assigned. There is need for experienced teachers who will write pamphlets with questions, notes and explanations about these passages for lower grade children and who will keep in mind those parents whose scriptural knowledge is not much above the primary grade level. If they are cleverly done, they will vivify the selections and whet the appetite of both parents and children for more reading. Usually parents will be interested in having their children know the answers. And the children of the unconcerned will at least learn the answers in the next day's quiz.

Once the ability to read has been mastered children will probably be told to read their own lessons while Mom and Dad continue to enjoy the funnies, the fashions, an account of the last prize fight, or some item of the news. So the very years when the child has difficulty in reading may be the most excellent time for leading his parents to the deeper knowledge of Christ. What is needed is someone with the missionary outlook to map the road for travel.

**The missionary ideal belongs to every Catholic.** But what we desire to give to others must first of all be within ourselves. The school can best promote the Christian family by having teachers who are themselves learning to know and love Christ, are growing in virtue, are enriching their minds through thoughtful reading and who desire to establish the reign of Christ in homes where it

does not exist. Parents would hardly be sending their children to Catholic schools if the fire that Christ came to cast upon the earth were not at least smoldering in their hearts—even if hidden beneath the ashes of thoughtless or sinful living. If that fire is to be kindled, earnest endeavor is needed, while constant Christ-like courtesy on the part of the teacher toward the parents is a form of prayer which will insure prudence. If family life is not restored to Christ, the fire cast upon the earth may die out in the home and ignorance and sin will do their corrupting work in the darkness that threatens to cover the earth.

Catholic teachers will satisfy any apostolic obligation they may have in addition to their work in the classroom if, in the homes of the children, they fan that fire into a flame so bright that the world will find Christ by its light.



*"My word, Webster, nine children! You must be a banker."*

## Book Reviews

### THE CHURCH AND INFALLIBILITY

by Dom B. C. Butler  
Sheed & Ward, \$3.50

In 1870 the Vatican Council formulated and issued the definition of papal infallibility. In the same year

the Provost of Trinity College, Dublin, spent a good part of the year lecturing the divinity students on the same subject. Some seventeen years later, these lectures appeared in a book, *The Infallibility of the Church*. Both the book and its author, Dr. George Salmon, could be classed as celebrated. Needless to say, his conclusion on the matter of infallibility was something in the nature of a guffaw—stuff and nonsense. Moreover what he had to say had a scholarly air about it and many a Protestant closed the book with a sigh of relief that the Catholic Church's hash had finally been settled, once and for all. Some years later a complete refutation of the book appeared in the *Irish Ecclesiastical Record*. And with the changes in the times and problems of eighty years, we might well expect that Dr. Salmon's book and thesis had been laid to rest with Dr. Salmon himself.

In 1953 an abridged edition of the work appeared in England and with it a renewed interest. The *Irish Ecclesiastical Record* set up the type to reprint its refutation. But the Abbot of Downside felt that since the book would come into the hands of many in England who would not even know that there is an *Irish Ecclesiastical Record*, he should take up the cudgels of controversy himself. The result is this book.

While Dr. Salmon manifests a striking unscientific temper of mind in refusing to consider distinctions which he brands as fine and difficult to draw, he also displays a certain versatility in attacking the Catholic position from every angle. Abbot Butler meets him at every turn with his chosen weapon of appeal to antiquity, quoting at length from non-Catholic historians and critics to disprove Dr. Salmon's thesis "that there is no trustworthy source of obligatory belief except the Bible, and there is no contemporary religious authority that has the right to demand unquestioning assent to his own doctrinal decisions as such."

Although Abbot Butler was forced by the nature of *The Infallibility of the Church* to answer in the same vein—something of a scholarly one, with frequent quotations from the Fathers and early ecclesiastical writers—the average reader will not find him heavy. His is a controversial book, and the reader will be rewarded in seeing that Catholic claims are not only not belied by history, but are rather confirmed by it.

It should be noted that Abbot Butler is not beating a horse long dead. He knows very well that the issue of the day is no longer between biblical Protestantism and the Catholic Church, but rather between Christianity and unbelief. Nor does he think that the Church, defended as an institution of history, will lay claim to men's hearts and minds. In the last chapter he insists that its real attraction is its inner life, the Mystical Body



of Christ. But his book does the humble task of clearing away the obstacles presented by Dr. Salmon, so that honest seekers of the truth may not be side-tracked by the witty, self-confident and misleading presentation of the erstwhile Provost of Trinity College, Dublin.—J. R. GILLIS, O.P.

**YOU ARE NOT YOUR OWN**  
by Dennis J. Geaney, O.S.A.  
Fides, \$3.25

Three cheers! The American apostolate is growing up. Here's a book about Catholic Action and Catholics in action without a single longing

glance at France or Belgium. Not that these countries aren't doing wonderful things, but that it's time that we stood on our own American feet and started to produce an indigenous lay spirituality.

Several years ago at Grailville Dr. Van Kersbergen remarked that it was possible to cross the United States and say Compline with a different group every night. This was by way of showing how well-rooted and far-flung apostolic activities had become. Now, as if in documentation of this observation, Father Geaney has given us a comprehensive survey of the many organizations offering opportunities of service to the layman. **And not only opportunities.**

The very title of this book implies that the service of Christ is not something we do if we feel like it, that the call to a perfect life is for all. It is true that one particular organization may not be the answer for a certain individual, but it doesn't therefore follow that he has no obligations at all. Starting with a discussion of the doctrine of the Mystical Body in terms of here-and-now America, Father Geaney shows how everyone fits into the social pattern and has, therefore, a responsibility to it. And, with our present organization of society, the best way for the individual Christian to make his impact felt is, usually, through group action. And existing groups cover almost all fields of Christian life and activity: politics, labor unions, family life, young workers, students. One may say "But there's nothing like that in my town." Maybe you're the person to start it.

Father Geaney devotes a whole chapter to a serious problem in modern Catholic life: that of the single woman. The Catholic girl, with higher standards than most of those about her, has more difficulty finding a husband. Granted, she may get a better one when she does succeed, but the search is more difficult, and those who say it isn't are simply unrealistic. Too often the unmarried girl becomes bitter, and her natural tendencies toward the virtues of motherhood are allowed to atrophy. Father Geaney has some sensible things to say about this situation, and how it can be put to good and fruitful use.

This is a helpful and inspiring book. It shows how much has been done, but still more it points to how much remains. I wish, however, it could have included an appendix with names and addresses of organizations discussed. Then there would have been no excuse for the reader; if he admitted Father Geaney's premises, he would have had to follow through on the conclusions!—PATRICIA MCGOWAN

**THE END OF TIME**  
by Josef Pieper  
Trans. by Michael Bullock  
Pantheon, \$2.75

The expectation of the end of the world is one of the central themes of Christian revelation. The early Christians lived with the constant realization that, however important their work in the world

might be, it was primarily directed toward the life of the heavenly city. This balanced viewpoint has been neglected recently with the absorption in temporal affairs which has produced the idea of progress.

*The End of Time* is a brief, carefully written study to help restore the balance. Dr. Pieper shows that without revelation (especially the prophecies), the philosophy of history is reduced to a sociology of culture. The prophecies concerning the last things, although they can never be completely understood until actually fulfilled, can at least serve as vantage points from which we can view the present. On this basis Dr. Pieper shows that the theories of mundane progress and total annihilation are merely reflections of the truth. Both good and evil are advancing to the final catastrophe.

To combat the idea of progress Dr. Pieper shows how the present world situation might possibly lead to the reign of the Antichrist. World government, the totalitarian state, and economic control by the boycott are three features which could make the dominion of the Antichrist more likely now than ever before. The author realizes that this is only conjecture, that we can never even roughly guess when the reign of the Antichrist will begin. But he has done well what he set out to do—to show that it is at all times a definite possibility.

The book is not intended to be a complete philosophy of history. By carefully qualifying his points Dr. Pieper makes clear precisely what he means and what he does not mean, which points he is discussing and which he is omitting. It is to be hoped that his profound "meditation" will be followed by others in the same field.—HUGH FALLON

**SAVAGE PAPUA**  
by André Dupeyrat  
Dutton, \$3.75

This is a compassionate account of New Guinea primitives by a missionary who lived among them twenty-one years. It is an exciting account, sometimes hair-raising, sometimes horrible. It is also touched with the beauty of the natural world, and intimations of a beauty beyond that world. There is the world where a woman kills her firstborn to suckle a pig; the world where the bird of paradise praises God in splendid costume and exquisite dance; the world where Ivolu Keleto is killed for the "Peace of Jesus" and dies forbidding revenge.

In his foreword Father Dupeyrat says: "On this occasion it has not been my purpose to write a history. . . . I am quite sure that the curé would not recognize all the words I have put into his mouth, nor the savage 'Golopoui' all the actions I have attributed to him. . . . In substance, all these stories are true." The result, which is neither history nor fiction, is not wholly satisfactory. The book has been honored by the

French Academy and has an enthusiastic preface by Paul Claudel, so I assume that it does not transgress their native canons. Nevertheless for me the book is crippled by its form. Also the problem of translating colloquial French into an idiom acceptable both in England and America is an added difficulty. French missionaries do not say "my dear chap," but what *do* they say? I must confess, however, that by the middle of the book I was sufficiently absorbed to forget all literary norms, forget everything but the terror and beauty of the story.

There are twelve pages of excellent photographs and a useful end-paper map. The translation is by Erik and Denyse de Mauny.

—J. E. P. BUTLER

#### LOVE AND VIOLENCE

Edited by P. Bruno de Jesus-Marie, O.D.C.  
Sheed & Ward, \$4.00

This volume presents in English translation another of the well-known series of "*Etudes*

*Carmelitaines*," or rather a selection of seven of the essays in the original edition, published in 1946, together with some additional papers for the English edition. The volumes of this series deal with the general question of the relations between religion and modern psychology, and present both medical and psychological as well as theological considerations.

*Love and Violence* treats of the emotions of love and affection, and those of aggressivity and violence, and their manifestations in human behavior, and also discusses love and wrath with regard to God and His dealing with men. As is to be expected in such a volume, there is much unevenness, and it is impossible to say that a full treatment of the subject is given, either from the psychological or from the theological point of view. This does not mean that the book is without value, for some of the essays are excellent; but the reader in search of a more integrated view on the problem of love and violence will be somewhat dissatisfied. Some of the more fascinating questions, dealing with the moral aspects of these emotions and of the actions, and courses of action influenced by them, are not discussed or even raised. In a true sense, there is no real meeting or synthesis of the theological and psychological, but rather a juxtaposition of the two aspects. The volume does treat of some of the dogmatic and doctrinal problems raised for the theologian by modern psychological theories, but these theories, concerned primarily with actions, raise particular problems in the theological study of human behavior. It must be said that the essays here collected do not offer a satisfactory discussion of this moral aspect of love and violence.

Among the better essays one may mention Thibon's discussion of "War and Love," which contains some very sound remarks and criticisms of the pacifist position seen in the light of Christian principles of action. On the psychological side, mention must be made of the clear exposition of sympathy and aggressiveness, of love and violence, as instinctual forces in man. This article, by Prof. Lhermitte, gives a good discussion of the problem of human instincts. Dr. Parcheminey's essay on ambivalence pro-

vides a fine introduction to this perplexing problem, and, incidentally, adds some useful corrections to notions previously expressed in other volumes by Thibon and Allers with regard to some Freudian notions.

Père Philippe contributes a lengthy study on the "God of Wrath or God of Love," which loses much of its force by its diffuseness. Yet many excellent points are made—above all, points of importance for proper theological understanding of God's wrath, as portrayed in Scripture and as often misunderstood even by theologians.

The volume also contains a series of articles on love and violence from a scriptural point of view dealing especially with different books of the New Testament. These, and the article on human evil and the God of wrath, were written for the English edition. The studies are too brief, but do provide a general picture of these two forces of love and violence.

Another group of essays deals with the topic of love and aggressivity in art, and as portrayed in Michaelangelo, Dostoievsky, and Shakespeare's "Troilus and Cressida." For the reader open to new approaches and thoughts, these articles are of value in revealing an aspect of artistic production which may not have been explicitly realized previously. The study of Michaelangelo is particularly illuminating in this regard.

—DOM GREGORY STEVENS

**THAT WE MAY HAVE HOPE**  
by William A. Donaghy, S.J.  
America Press, \$3.50

This is a book of sermons, and as such perhaps a little intimidating to the lay reader—at least this reviewer has always shunned them.

These are sermons with a difference however, and may be digested by the layman with real profit.

They are a commentary on the Epistle for each Sunday in the Church year, and if read each week, together with the Epistle in question, they would serve a three-fold purpose: first, to acquaint us further with the inspired writings in this somewhat neglected part of the New Testament; second, to illuminate them for us in the light of theology and history; and third, and most important of all, to give us a renewed awareness of God's love for us. For this is the author's dominant theme—to proclaim, again and again, the height, the length, the breadth and the depth of God's love for us sinners, for whom He died.

The sermons are mercifully brief, often shot through with flashes of pointed wit, and revealing Father Donaghy's deep knowledge of human nature. Almost every one of them closes with a question, which we might do well to ask ourselves in the light of the writer's searching commentary, not only upon the Epistles, but upon contemporary living.

All in all, this is a most salutary and satisfying book, and surely the perusal of it may well serve to increase our self-knowledge, and more than this, to cause us to wonder anew "not that we love Him, but that He first loved us."—JANET KNIGHT



**THE HEART OF THE WORLD**  
by Dom Aelred Watkin  
Kenedy, \$2.50

His sister gave six-year old Billy a miniature plastic medallion of the Sacred Heart. Billy spent some time studying it, then said:

"Mother, why did Sally give me this picture of a strawberry?" Mother enlightened him, partially at least, on Whose "strawberry" that was, for two weeks later when we were having strawberry shortcake Billy said: "Lookee! We are all eating little hearts of Jesuses with whipped cream."

In all innocence Billy's casual remark indicated the depth of understanding to which we are led by those Sacred Heart representations "whose symbolism has been too crude to convey true symbolism." It raised the question afresh of what exactly St. John Eudes saw that those makers of statues and pictures didn't see. Then came along this tiny book, the one I'd been looking for for a long while, a veritable treasure. Gone was the strawberry syrup. It left no doubt about whether devotion to the Sacred Heart of Jesus is "a mere exercise of the pious" or "a profound dedication to a mystery, a fact, a Person." There may be and surely are other books in English which have clarified the doctrine of the Sacred Heart as thoroughly and of course without the use of emotional crutches, too, as has done this monk of Downside Abbey. But I wonder if any have made it as available to the level of training and understanding of the reader who is not "a professional theologian or controversialist" or have the power to carry the reader along with its writer deep into the mystery. It is in the first section, the more theoretical of the two main sections, interestingly enough, that the writer's brilliant handling makes his subject become of immediate concern to the practical existence of his reader. Here, Dom Aelred looks beyond the "human love of Christ's heart for the individual soul" to the innermost life of Christ, the life of His heart . . . hypostatically united with the life of the Trinity." Here the light he throws on the nature of the blessed Trinity makes the reading downright thrilling.

In his attempt to communicate the ramifications of this profound mystery, Dom Aelred has chosen a form of "rather scattered thoughts," as he unassumingly but misleadingly refers to them, for not a word is wasted. Easy informality camouflages a succession of thoughts so closely interrelated as to require steady concentration. This happy manner of speaking proves the surest way to help us to weave through the intricacies of the subject without disturbing our attention from the main point or allowing it to grow cool.

The second part of the book expounds somewhat sermonetically how we humans grow here and now in the eternal life, the life of Christ, through pain, the Sacraments, especially that of the Holy Eucharist, life with our fellow men and prayer. One hesitates to offer a criticism which might discourage reading a book, to have the first part of which is to have enough. In his "attempt to link together the truths of faith and the experience of ordinary humanity," Dom Aelred seems to have more vital contact with the former than the latter. As a result, the second section,

the more "down to earth" section as far as the subject matter goes, is more abstract and less like the life-giving fruit of immediate experiences with the living truth. He is thinking his subject out rather than experiencing it. This part could have been written by anybody and probably has been. It lacks the force of the splendid first section which explains so reasonably and in explaining inspires our longing to reach the Heart "by Whose knowing we know and by Whose love we love . . . the Centre and Heart of the world."—NELL SONNEMANN

**THE LOVE LETTERS  
OF PHYLLIS MCGINLEY**  
by Phyllis McGinley  
Viking, \$3.00

"I hold opinions firm and ample, unmatched as clues," says Phyllis McGinley in an amusing appeal to pollsters in this, her latest collection of light verse, as she asks: "Won't *some* one sample me?"

That they have failed to consult her, and regularly, is gross error on the part of Hooper, Roper and the others, for here, gently presented and never imposed, are opinions which would greatly enlarge the stature of the pollsters' "average man."

With high good humor and still higher degree of wit, Miss McGinley shares with us an unbounded enthusiasm for the world in which we live and suggests a delighted expectation toward the one that comes after.

Neither mystic nor materialist, she tempers a zestful regard for the things of the earth with a healthy reverence for the things of the spirit. She is God's admitted creature and it shows in every line she writes. Joy and resignation alternate throughout and the words she chooses, the meter she employs, make clear the joy in resignation.

The resignation is not without poignancy:

"These are my daughters, I suppose

But where in the world did the children vanish?"

Nor is the joy:

"Our cook is in love . . .

We remember what we had forgotten. The hall-  
ways are bright."

She gives us saints without tears and shortcomings without malice and shares in both. We come to see with her that even a worm in a pear or a spot on a lily are part and parcel of God's plan and occasions of gratitude.

There is a temptation to quote and quote, but many of the verses will be repeated often throughout the winter months. Some of the poems, however, must be read in entirety for a mood which comes more slowly and lasts longer. Among these are "Sunday Psalm," a gem of a tribute to the Lord's day, and "The Doll House," sort of a Grecian Urn for moderns. Everyone will have his favorites. *The Love Letters of Phyllis McGinley* is one of those books for which bedside tables were fashioned

—JAMES J. CUSICK

## NEW TESTAMENT STORIES

by C. C. Martindale, S.J.

Herder, \$2.25

There is one part of the Catholic reading public whose needs seem to have been by-passed by Catholic writers. The dearth of good litera-

ture gauged for the 8-to-12-year old has long been a problem for parents.

Often what is offered in religious reading material for children misses the boat by a mile. Religious stories are generally written in a rosy glow of hearts and flowers that presents an unreal picture of truths which should be the most real things in a child's life. They foster a concept of the spiritual which, if carried over to adulthood, would result in a narrow, militaristic and unimaginative attitude toward religion.

Religious stories for children have their first end in forming young hearts and minds to Christ. Rightly, their function is to pave the way for the child's understanding of the Sacraments and grace—and to help him set out on his big adventure, his life as a Christian. The years from 8 to 12 are wonderful ones. During this time the child's reading interests branch out beyond the stories in the school reader. It is the time when he gets his first library card. It is also the time when parents are hard put to find suitable books for him.

This book is one answer for parents who want to have the right book in hand. Here, the *New Testament Stories* are told with authenticity and charm. Our Lord's days on earth unfold with the simplicity and realism of the gospels. And there are frequent little asides where Father Martindale says, in effect, "and this is what Our Lord's words should mean for you, dear children."

About the only shortcoming is the frequent use of words not commonly found in the 8-to-12 vocabulary—for example, tactful, brooding, fervent, solemn, numbing. However this is not a substantial drawback, and the book is a good one for the family to have around.

—GRACE MCGINNIS

## EDEL QUINN: A HEROINE OF THE APOSTOLATE

by Leon-Joseph Suenens

Fallon, Dublin, 7/6

A life of Edel Quinn, the Irish girl who was Legion of Mary envoy to Africa and died there a few years ago, has been translated into English. Although Edel's vocation was certainly

unique, she should be an inspiration to many people—especially working girls. She worked as a secretary in a Dublin office in order to support her family. When she was finally free of these obligations she planned to be a nun. Her health broke down practically on the eve of departure for the Poor Clares in Belfast. After about one-and-a-half years in the hospital she decided to use what time was left her in the active apostolate. Going back to home and work, she took up Legion work intensively during her evenings and was very successful with former street-girls at the Legion home for them in Dublin. Later she volunteered to be an envoy and was overjoyed when the African Bishop invited the Legion into his territory.

For seven years (1936-1944) she rode through the bush (Kenya, Uganda, Tanganyika, Nyasaland) in a dilapidated jalopy. She weighed around seventy-five pounds or so, faced hardships that hardy missionaries would find exhausting, and planted Legion groups like magic everywhere. She died there at the age of thirty-six and is buried in the Missionaries' Cemetery at Nairobi.

She is so close to us in time and circumstances—she was a very real personality, very pretty, very humorous, with a flair for dissembling which hid her sufferings even from close friends, as she was always gay and more spirited than anybody. Of course, not everyone is called to rise from a sickbed and go to the missions, and for some just lying there in the hospital for years and years would be the way. However, that it was no God's way for Edel became very apparent and hers is truly a wonderful story. I finished reading it around 2:30 one morning and could hardly see to turn out the light because I was crying (which is most unusual). The book is by no means popular in style, just a careful, scholarly, clerical presentation, but you can overlook the faults because Edel herself is so vivid.—ELIZABETH M. SHEEHAN

**ST. PIUS X AND SOCIAL WORSHIP, 1903-1953:  
NATIONAL LITURGICAL CONFERENCE PROCEEDINGS,  
Grand Rapids, Michigan, 1953.  
Edited by Rev. A. F. Wilmes, \$2.00**

Those who read through this record of the 1953 Liturgical Conference will have but one regret, that the index is not more complete. The present one does not show what a valuable source-book this is for lay Catholic as well as cleric, for parents as well as pastors, teachers and everyone interested in the "restoration of all things in Christ" as begun by St. Pius X and carried forward in the later pontificates, especially by Pope Pius XII.

In the Foreword Archbishop O'Hara of Kansas City (who is credited for the great progress of the Confraternity of Christian Doctrine) writes that he was "impressed with the scholarship and the apostolic spirit of the papers prepared by the distinguished members of the Liturgical Conference. Nearly every aspect of the public prayer of the Church has been made the subject of enlightening and heartwarming comment." This comment is contained not only in the Homilies of the three morning Masses and the evening Mass of the closing session, the Demonstration of Holy Mass by Monsignor Hellriegel at the opening session, the papers read, but also at the discussions which followed. Replies are so clear, concise, and precise that the record contains explanations of such fundamental concepts and mooted questions as: official definition of "liturgy"; time schedule in America for development of the liturgical movement as the awareness of the Mystical Body in action; the fact that the liturgical apostolate in America was free from the errors condemned in *Summi Pontificatus*; definition of modernism; three-fold definition of the word "Mystical"; differ



ence in extension between the terms "Mystical Body" and "Communion of Saints"; degrees of participation in the Holy Sacrifice by an unconfirmed convert, a confirmed layman, and a non-celebrating priest; concelebration; revival of Communion to the laity under both species; "offering of Communion"; the Our Father itself a *breviarium christianitatis*; need of new melodies for the good hymns in the vernacular; separation of *Benedictus* and *Sanctus* in sung Masses; recent emphasis on sanctifying grace as the basis of religion courses; the discovery by Monsignor Cardijn's Jocists that the foundation of Christian sociology is the liturgy; children's "readiness" for the liturgy if parents and teachers insist from the time they begin to speak on proper use of voice and correct diction.

These—along with recommendations of authors and authorities, with suggestions and encouragement from pithy reports of successful applications in home, parish, work locale—are only the discussion by-products that owe their effectiveness to the same grasp of matter and intellectual clarity displayed in the addresses proper, which are too numerous to discuss here.

Throughout the Conference there is the implied identification of corporate worship with social worship and there was the fitness of divine timing that this Conference opened and closed by Bishop Francis J. Haas should mark the *Nunc Dimittis* of "the greatest Catholic sociologist in the United States."—F. A. MCGOWAN

## Book Notes

An excellent introduction to Holy Scripture for those who feel the need for more than a vague historical and literary critical background to the books of the Bible, while not desiring extensive scholarly research and interpretation, is found in the *Guide to the Bible* by the Monks of Maredsous. Gerda Blumenthal has translated this concise, informative work into lucid English for Templegate (\$.85). The Guide contains a brief commentary for each book of the Old and New Testaments, a good four-page history of the Hebrews, a couple of line maps, and a listing of notable dates in the history of the Bible.—E.M.C.

*Prayer and Intelligence* (Sheed & Ward, \$1.50) is a reprint of an early work by Jacques and Raissa Maritain. It is a little gem of thomistic piety, in which the authors with marvelous brevity gather together the principles of St. Thomas on the life of prayer and the intellectual life, indicating the mutual support these lives may gather from their concomitant development.—J.V.C.

*The Letters of Saint Margaret Mary Alacoque*, translated by Clarence A. Herbst, S.J. (Regnery, \$5.00), are a valuable addition to the source material available in English concerning devotion to the Sacred Heart. These artless letters of Sister Margaret Mary reveal to us her single intention of making known and furthering understanding of Our Lord's great love for men, in accordance with the command given to her in revelation by the Sacred Heart.—E.M.C.

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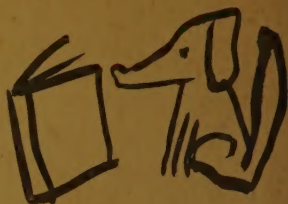
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